Troianist Manifesto

A Declaration of Strategic Resistance Against the State

We are at war. This is the message that echoes in the hearts and minds of all Troianists, and let it never be forgotten: our enemy is the State. Not just the State we live under, but all States. We reject this mafioso, violent, and predatory institution. We reject all political ideologies that depend on and defend this institution. We do not wish it well—we wish for it to suffer from starvation, to be corrupted, to be destroyed from within, and for all individuals outside the institution to never stop fighting.

But our fight cannot be waged through weapons. We know we are fighting an enemy that is brutal, that will not hesitate to use its monopoly on violence against us. Our enemy does not care about the lives of its own members—just stop and think how many millions they have discarded of their own people: in wars, executions, internal power struggles, and senseless operations.

We are different. We value every one of our own. The life of one of ours is worth the life of a thousand of theirs. That's why we cannot afford to lose a single one of our own. We cannot turn to violent means.

Beyond the power imbalance and the numerical advantage our enemy holds, we have a duty to keep our people alive, united, and engaged in the ongoing struggle—through the battle of ideas, propaganda, rhetoric, and underground efforts.

Troianism is a new lens through which we view anarcho-capitalism. It is a current that values the work of our libertarian, anarcho-capitalist, agorist, and purist allies. But it recognizes the need to adapt to modern circumstances, and acknowledges the reality we face: we are at war.

To win, we must first accept reality. We do not enjoy war. We do not seek war. But ignoring it will not help us advance—it will only lead us to defeat.

Against our enemies, we must use their own tools—for example, the dialectic of opposing and contradictory theses. Let us turn their own resources against them, even as we promote our own ideas, resources, values, and ethics to those who seek liberty and value property.

We Troianists are different from purist anarcho-capitalists and libertarians. We support the use of political means to buy time and hinder the State. The use of political means does not exclude the use of non-political means. Many purists fail in their analysis by assuming that one excludes the other—something they have never been able to prove.

Just like in the tale of the Trojan War, the Greeks, by offering the wooden horse, pretended to give up the fight and return home. Inside the horse, they hid a small group who infiltrated enemy lines, destabilized the defenders, and opened the gates so the main force could enter: those who were on the outside.

The main force—the driving force—will not infiltrate. The main force will always remain outside, and we must never forget this.

We Troianists recognize that political means function as the Trojan Horse, and that our true and primary strength lies with those on the outside, fighting from the shadows and waiting for the enemy's gates to become vulnerable. Meanwhile, we promote the simultaneous cooperation of our internal and external forces.

Heroism and the Anti-Hero:
The action of the Trojan Horse shows that there is no heroism in war. That is why we reject the notion of heroes. The graveyard is full of heroes, and we value the life of every one of our people. We know that the example of the Trojan Horse is not just non-heroic, but anti-heroic.

We Troianists embrace anti-heroism as a banner, when facing something as large and asymmetrical as the State. We do not confront the State head-on. We do not sacrifice our own for illusions of heroism. Instead, we move forward and strike from behind, when the enemy is unaware and unprepared. We will win—and we will spare our own.
He who survives, who remains standing until the end—he is the one who wins. Anti-heroism will ensure our victory.

However, we must make one thing clear: there are individuals who have a heroic spirit. We do not encourage them to take reckless or

suicidal actions—but we will not dictate how they should or should not act.

Troianism arises to complement and fulfill the modern needs of fighting against the State, against statist ideas, and against all the offspring of socialism.
Troianism is not just a new branch—it is a weapon of resistance, a strategy of combat against the oppressive control of the State. Victory will not be immediate, but it is inevitable for those who understand the power of deception.
We are planting the seeds of liberty that will grow in time. With every intelligent move, every act of subversion, we bring closer the end of the State and the triumph of true freedom.
The fight has already begun. And we will win.

Bennett Baum 06/05/2025